1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

249 The maguey plant, or agave, was important to household economy for its sap, which was fermented to make a kind of [273] beer. Not only was this pulque used both as a tipple and a ceremonial intoxicant, but it had an important nutritive effect as well in counterbalancing the lack of greens in the •[283] Mexican diet. The plant itself had many other uses. Its fibers could be twisted into twine or rope and woven into con- [412] tainers or even clothing. The thorns were excellent needles and had a more lugubrious use as instruments for mortifying the flesh in religious penances. The leaves as a whole some- [342] times were employed in constructing shelters or roofing huts. Small wonder that the maguey and the corn plants were symbolized as goddesses and worshiped accordingly.

[248] The Aztecs cultivated cotton in many varieties. Tobacco [276] they smoked for the most part in hollow reeds as a sort of 249 cigarette. Late in their history they also used elbow-shaped [314] pipes, probably for some ceremonial purpose, much as our modern Pueblos restrict pipe smoking to rain-inducing rituals. They consumed quantities of copal gum as incense during religious ceremonies and obtained rubber from Vera Cruz and the south, as well as from the dwarf guayule plant found in northern Mexico. The Aztecs, like us, found this [526] material indispensable to their culture, for balls in their ceremonial game, *tlachtli*, and as a gum to fix feathers and other [317] adornments to costumes. Bitumen, which came from the oil seepages in Vera Cruz, had its function as an adhesive and as a body paint. In western Mexico the Indians prepared a [237] serviceable lacquer which they used to coat gourds and wooden trays. This incomplete list of plants and substances cultivated and exploited by the Aztecs and their neighbors gives an idea of our deep indebtedness to these past civiliza-

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

emanated chiefly from Puebla, but in the fifteenth century the quality and quantity increased, indicating the effects of trade and tribute. The historical reports that Texcoco was culturally superior to Tenochtitlan are borne out by archaeology; the Texcocan wares, although following the same styles as the Tenochcan, were better made and had a greater variety of design. Also there is evidence of more trade with foreign tribes.[19] (See Plates 30–32.)

Goblets were made for pulque; graters were made for grinding chilis, and clay vessels were made for every conceivable use; one form was a small oval platter with a special compartment for sauce, resembling the "blue-plate special" dishes of our modern restaurants. The circular roaster or griddle for cooking tortillas came in with Mazapan culture and continued to be popular through Aztec times. The bottoms of griddles were roughened so that heat would penetrate rapidly and evenly to the dough on the smoothed upper surface.

Clay utensils had their use in weaving. The Aztec spinner rested the end of her distaff in exquisite little cups, often charmingly ornamented. Her spindle weights were also made of baked clay. In the fourteenth century these were heavy and had holes large enough for a heavy spindle. Often their burnished black or red surfaces were cunningly adorned with stamped or incised designs representing conventional patterns or human and animal figures. In the fifteenth century the spindle weights became much smaller, so that at times it is hard to distinguish them from beads. This reduction in size perhaps indicates the spinning of more delicate cotton threads.

The spindle weight, or whorl, has an important bearing

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283 401 on discussions as to whether or not the Aztecs knew the wheel. The weight had the function of a flywheel in accelerating the rotation of the distaff. The explorer Charnay apparently mistook spindle whorls for wheels which might have been attached to toy clay animals. His ingenuous explanation is not seriously considered today, for later research has proved the existence of jointed dolls both in Toltec and Aztec times. These had holes in their bodies through which strings were passed, attaching the arms and legs, which were similarly perforated. In 1940 Dr Stirling discovered some clay animals which rested on rollers, tubes of clay probably connected by wooden axles, socketed to holes in the legs. This knowledge does not seem to have been put to any efficient use. In the history of invention there are several similar cases, notably the Chinese discovery of gunpowder. They used it to make a noise in ceremonies, but not until the Europeans took over the substance did its application have any practical purpose.

532 323 In Aztec times stone sculpture was the usual medium used in reproducing the human form. The figurine cult, which in Middle Culture and Toltec times manifested the chief development of the plastic arts, became insignificant. The use of the mold did not induce superior craftsmen to fashion even the originals. Yet in these dull reproductions of gods and goddesses there still lurks that ability to capture the spark of essential vitality so characteristic of this field of art in earlier times. Curiously enough, the goddesses, more kindly and less ridden with abstract virtues than the gods, usually awoke a response in these ancient idol makers that resulted in perfectly charming little figures.[20] (See Plate 29, bottom row.)

ders, as far down as his armpits. This was called "the flowery garment."

And from both ears hung curved, gold, shell pendants.[8] And they fitted [his ears] with ear plugs made of a mosaic of turquoise. And [he wore] a shell necklace. Moreover, his breast ornament was of white sea shells.

And then his lip plug was a slender snail shell lip plug. And hanging from his shoulders was what was like a cord bag called *icpatoxin*.[9]

Then they placed golden bracelets on both upper arms, and on both wrists they put carved bracelets with precious stones, covering almost all the forearm. And he put on his net cape like a fish-net of wide mesh with a fringe of brown cotton thread.[10] And his costly breech clout reached to the calves of his legs.

And then they placed his bells on both legs, all golden bells, called *oiohlli*. These, as he ran, went jingling and ringing. Thus they resounded. And he had princely sandals with ocelot skin ears. Thus was arrayed he who died after one year.

When [the feast] of Toxcatl was drawing near, when it was approaching him, when it was coming to him, first they married him to [four] women whom they sought out [for him]. He was married in [the month of] Uey tozoztli.

And he left off, scattered in various places, and abandoned the ornaments he had had, in which he had walked about fasting, painted black. His hair was shorn; he was given a tuft of hair tied upon his forehead, like that of a war captain. Thus they bound [his hair], knotting it [with brown cotton thread] called *tochiacatl*; and they tied to his long hair[11] his forked heron feather ornament with single quetzal feathers attached.

Only twenty days he lived, lying with and married to the women. Four women he lived with, who also were cared for, for one year, in the guardian's house.

The first one was named Xochiquetzal; the second, Xilonen; the third, Atlamnan; the fourth, Uixtociuatl.

And still on the eve of [the feast of] Toxcatl, still five days from it, on the fifth day [before it], when

campa ic mapenaia, yciiacacpa quipupixtiaia: in motenexa xuchineapáthi.

Auh yn jnacaztitech nenecoc pipilcatiujia teucujtlaepololli: yoan conaqujaia icoiolnacoch, teuxiujtl in tlachioalli, tlaxiuhçalolli: yoan chipolcuzcatl, yn jcuzquj, oc cepa yielpancuzquj iztac cilin.

Auh njman ie yteçacauh, iteçacapiaz tecciztli: auh ycujtlapan pilcatiuh itoca Jcpatoxi, iuhquin icpaxiquipilli:

njman ie nenecoc teucujtlamatemecatl contlatlalitiuh in jacolpã, yoan in nenecoc imaquechtlan, xinmaquiztli in contetecatiuh, achi vel quitlatlamja yn jmatzotzopaz: auh çan ycuechin in quiquentiuh, iuhquin xoujlmatlatl ic cocoiaoac, tochiacatl ynjc tentlaiaoalo: yoan ytlaçomaxtli quimeztopeoa:

auh njman ie ycoiol nenecoc, ictic in contlalitiuh, muchi teucujtlatl in coiolli, mjtoa oiooali: iehoatl inic xaxamacatiuh, ynic tzitzilicatiuh, ynic caquizti: yoan itzcac ocelunacace: yuin in muchichioaia, in iehoatl miquja ce xiujtl:

yn iquac ie oalacitiuh texcatl, in ie itech ompachiuhtiuh, yn ie itech onacitiuh, achtopa tlapaliuhcatia, cihoatl quittaia, mocioaoatiaia ipan vey toçoztli.

Auh quitepeoaia, quitlatlaliaia, quicaoa, yn jnechchicoal ocatca, yn ipan omotlilçauhtinenca, moxima, mjxquatzontia, iuhquinma iautequjoa, ontlalpia, ontlacuja: ynic ontlalpia, itoca tochiacatl, xittomonjlpitica: yoan yaztaxel, quetzalmjiaoaio, itzotzocol itech quilpia:

çan cempoalilhujtl in oncioacuchtinemi, yn oncioaoatinemj: nauintin in cioa q'nujcatinenca, no cexiuhtica in pialoia calpixcan:

y ce itoca xochiquetzal, ynjc vme xilone, ynjc ey Atlatona, ynjc nauj, virtociuatl.

Auh in ie itentla Texcatl, oc macujltica, tlama-

8. "Cosas orejillas de oro" (Sahagún: loc. cit.).
9. "Llamase a las orejillas, un ornamento como bolsa, de un palmo en quadro de hongo blanco, con sus bordas y flocadura" (loc. cit.).
10. Cf. Sahagún (Bustamante edition), Vol. II, p. 310.
11. Cf. ibid., Vol. I, p. 163. The corresponding Spanish text, however, reads: "una cosa hecha como cuerno, guarnecido especialmente alrededor de los cabellos, que llaman cota con bordaduras, labradas de plumas, y oro, y turchesquil, hecha a manera, que usan algunos capitanes." Clavijero (op. cit., Vol. I, p. 80) describes "The first kind of mantles [which] has a design called, by Sahagún, quemitzo chimalli, because of the couches woven in *tochiacatl* or red rabbit's fur; the ground of which[mark] is a square of dark red, has squares of white feathers. The fringe is also of red *tochiacatl*." From this, it would appear that *tochiacatl* is red string, and *tochiacatl* a red thong of rabbit hide.

X 796 264 bore [food], who carried [food] in their cloaks, who served at table; [and] the pages. Beginning with the first-comers, he who served at table thus served them
X 796 262 as many *tamales* as they could take in one hand. He gave them perchance *tamales* made of maize treated with lime; or else made with fruit; some [he gave] *tamales* of maize blossoms; or with twisted ends, or sweetened with honey. Of the *tamales*, some had twisted ends and were filled with grains of maize; some took the twisting forms of green beans and were filled with grains of maize.[2]

X 796 264 And they who served [food] looked to the small children, serving them well, with much concern. And some of the table-servers offered *tamales* only to those whom they knew. They offered them to such familiars as their kin or their friends. Twice or thrice they offered them [food].

And none might deceive in taking *tamales*. And any whom they saw trying to take *tamales* dishonestly, such, when they saw him, they punished, striking him, leaving bloody welts, with a cord made of reeds. What had been given him, they took from him all; they took all his *tamales*, his own which he had set aside, those which had fallen his lot.

[68] ●283]

And some they did not come to—[those] with whom [the line] broke off, those who came last, at the end, at the tail [of the line], even though they crowded their way forward, going up among the throng. Nothing at all was offered them, for at first there was much crowding and violent forcing, because they feared that with them [the line] might break.

And those with whom [the food supply] ended all wept. They said:

"What shall we do, we who are ill-fated? Evilly hath the feast day come! To what vain end is our ill fortune? Unhappy are our little ones!"

And if they saw that, apart, perchance, [*tamales*] were still being eaten, then they hurried over there. All ran; there they betook themselves; there they jostled them, like clamoring [beggars]. Although [those who ate] came against them and beat and struck their heads, yet they went on breaking in among [the eaters], crowding among them roughly.

X 796 736 And this feasting went on for seven days. And for this reason was this done—purely that the chief might show benevolence to others by giving his bounty to

in tetlamacazque, in tetlamamacazque, yiacac valpeoa in tetlamacac, injc tetlamaca, in quexquich veliti quitzitzquja tamalli, ixquich quiequaca, in aço tenextamalli, in anoço xocotamalli, cequj mjiaostamalli, cequj iacacoltamalli, cequj necutamalli: auh in tamalli, cequj iacacollacio, cequj ixtololocolotlacio:

auh in tetlamacaia in quimittaia pipiltzintzinti, cenca vel quintlamacaia, cēca tlatlaocultiaia, auh in cequinti tetlamacaque, çan quiteximatcamaca in tamalli: quimjximatcamaca in aço ivaniolque, in anoço injcnjoan, aço vppa, expa in quintlamaca.

Auh aiac motamalaixcuepaia: auh in aquin quitaia motamalaixcuepaznequj, in tlaittvz, quivivitequj, quitatacapitzvitequj tolmecatica: in quexquich omaoca mochi quicujlia, quicencujlia in jtamal, inevian conmocavilia, inevian ōmonexotla.

Auh in cequinti aoctle intech aci impan tlacotonj, ichoantin in ça tetzacuticate, in ça tlatzacuticate, in ça tlacujtlapiloa, in manel vel tetlamopitzmamali in temaxelotiuh, injc tetlan calaquj: çan njman aoctle maco: ipampa in acachto, cenca nemamaliva, cenca netotocholo, in mjmacaci, in maca ipan tlacotin.

Auh in quexquichtin impan tlacotonj, nechoquj-Elo: quitoaia,

quennel titotolinja, onenvetz in cemjlhujtl, tle nen totlaihiioviliz motolinja in topilhoantzitzin.

Auh intla ontlachia in oc cecnj, in açoc tlaqualo, ie ne vmpa motlaloa, netlaloło, vmpa motequj, vmpa onxoquivi, iuh quinamopevilmatque, in manel quinoaltoca, quinvalhujtequj, in quinvalquaviteuj: ça cenca tevic mopetlativi, ça cenca tetlamopitzmamali.

Auh inin chicomjlhujtl in muchioaia, in tlatlaqualoia: auh injc mochioaia y, çan jc tetlaoculiaia in tlatoanj, in quintlaoculiaia in maceoaltzintli: iehica ca

2. "Ces tamalli étaient faits avec . . . tamalli, chaux; tamal, fruit; tamalli, fleur de maïs; yamalli, copeau de maïs, et tamalli, miel. Les deux premiers étaient composés, le premier avec la moitié appelé yamalli, et le second avec des fleurs (tamal) sèches (tamalin)." (Quatremère and Ternaux-Compans cited in Sahagún, p. 118, n. 2).

given the name Itztlacoliuhqui, "Curved Obsidian Knife."[9] This [Itztlacoliuhqui is god of] frost. [Cinteotl] accompanied [the other]; they came together—not at a run, but at their leisure, approaching and slowly moving toward the temple, where died [she who was Toci's likeness]. Again they took their places there.

And upon the morrow, when dawn had reddened and it was light, then [the wearer of the skin of Toci's likeness] climbed up to place herself upon the edge [of the pyramid]. And the noblemen, [who] already stood awaiting her, then all converged upon her. Then they ministered unto her. One of them applied feathers to her head and her feet—soft eagle down; another painted her face; another offered her her shirt with the eagle design, and her skirt, which was only painted; another decapitated a quail for her; [still] another set incense before her. [All this was done] very swiftly. Then it was quiet; then all departed.

And when they had left, then came forth her rich vestments, called her paper crown and her market place banner. And her paper crown was wide; in the middle was the market place banner. There were five [banners in all]. In the midst was the one market place banner, and four [of them] were on the sides—two on each side. [This headdress] was called *necuiloli*.[10]

And when they had attired her, then they brought the first four of the captives before [the other captives]. Then they stretched one [of the four] out upon the offering stone; she herself then slew [the victim] as an offering. She cut open the breasts of [all] four in the same way.

When she had slain these four, then she left [the others] in the hands of the fire priests, that they might slay the rest of the captives. Then she went where [earlier] she had gone to get her son; she went to bring her son, Cinteotl or Itztlacoliuhqui. At a little distance, her Huastecs went ahead. They were girt with twisted [paper] breech clouts, and had their mirrors on the smalls of their backs, and she bore her cotton blossom and precious feather spindle [with unspun cotton].

And the medicine [women] and those who sold lime went ranged on both sides, singing. The old priests proceeded, intoning the song, striking a small,

lic yiativitze, vmpa itztivi, vmpa tlamattivi in jteupan, in vmpa omjc: oc ceppa vmpa ommoclalia.

Auh in otlatvic, in otlatlavilotlenac, tlatlavillotl ena, mec oalmoquetza tlatenpan: auh in jxqujch tlacatl pipilti, ie qujchiztoque ipan ônetepeoalo: njman ic qujtlatlamaca: in aca quijpotonja icpac, yoan iczic, quauhtlachcaiotica: in aca quixaoa: in aca cômaca iquruipil, yoan icue, çan tlacujlolli: in aca çolin in qujcotonjliz: in aca copalli in contemjlia cenca çan iciuhca: njmã ic cactivetzi, njman ic viviloa.

Auh in oviviloac: njmã ic oalquiça in jveitlatquj moteneoa: yiamacal, yoan itianquizpan: auh in jamacal, çan patlachtic, inepantla icatiuh in tianquizpanjcl, macujlli manj: in tlanepantla icatiuh, ichoatl in tianquizpanjtl: auh navi necoccampa ocme quitzatzacutiuh: moteneoa mecdi.

Auh in ocôcencauhque, njmã ic ommoiacatia, in mamalti injxpan, navintin: mec ce conteca, in techcac: inoma yioma in quimjctia, quimelteteuj: navintin, ixh quinchioa:

in oquimômjcti in navintin, mec immac quinoalcaoa in tletlenamacaque, injc qujnmjctizque, in oc cequintin mamalti: mec ixuh in vmpa ocanato iconeuh: quivicatiuh in jconeuh, in cinteutl ano itztlacoliuhquj: quijacana in jcuecuan vecapa quitztivi, omocencauhque, inmonecamaxtli, yoan incujtlatescauh, in jichcaxochiuh, mamalacaquetzallo.

Auh in tôtôci, yoan in tzacuamacaque, necoc onotivi, cujcativi: quincujcatlaxilitivi in quaquacujki,

9. This headdress is illustrated in the Tonalamatl of the Codex Borbonicus and of the Aubin Collection.
10. Cf. corresponding Spanish text. Siler (*Mexico Espiritual*, p. 177) relates the term to *necuil*; possibly it could as well be related to *neci*.

who did not draw his blood, they stripped him, nevermore restoring his cape to him. The overseers took it from him for good.

And when the arrows were being formed, no [man] lay with a woman. And the old men drank no wine; they became not drunk; they abstained and left the wine alone.

And when arrows were made, they brought out their measure; all were made of equal length. And the arrow-points were of equal length. None were larger than others; nothing was joined to them.

Thereupon, [when] the reed [shafts] were cut, they went to put them into the hands of those who fitted and put on the arrow-points. Securely they tied the [ends of] the reeds, binding them well with maguey fibres, so that the arrow shafts would not split back. They set [the points] in glue,[1] so that they were held fast, so that they were well embedded.

And when they had [thus] prepared them, then they applied pine pitch to the heads and the ends. This was done quite quickly.

And when they were finished, thereupon they were bound together; they tied them in [bundles of] twenty. And when they were assembled, then everyone was arranged in rows, all ordered in line, in procession, to leave [the bundles] there at the foot of [the Temple of] Uitzilopochtli. There they heaped [the bundles] together. And when they had come to make [this] offering, then all departed [to their homes].

And the fourth day was called "Arrows are made for the homes." All men made arrows in their homes. Thus all passed the time; thus all tried [their skill] and practised, having set up, at a distance, [the leaf of a] maguey plant, which they shot with arrows. Hence were apparent those who were good marksmen, the able bowmen, those who could well wield the bow.

And upon the fifth day, one was concerned only with the dead. For them they made small arrows, each one measuring a hand's length, and put upon them only a little resin. And their points were only sticks. They bound four arrows and four pine torches with loose cotton thread, and laid them where the dead lay buried. And they placed [there] two sweet tamales. There [they remained] all day. And at sundown they thereupon burned them for [the dead] in the same place. There they set them on fire.

1. Cf. Sahagún (Bulmalo ed.), Vol. III, pp. 241, 250.

in amo mjço quipepetlaoaia, aocmo quimaca in jtilma, iccen quitquilia in tepãmanj.

Auh in jquac tlacatia mjtl, aiac cioacochia: auh in vevetque, amo quja in vctli, amo tlaoanaia, motlacaoaltiaia, quimocaoaltiaia in vctli.

Auh in muchioaia mjtl, oalquiça itamachiuhca, çan muchixquich, in muchioaia: auh in tlaxichtli, çã muchixquich, atle chicoviac, atle tlapatiliaia:

njmã ie ic tlateco in acatl, inmac quioallaztivi, in tlatlaxichaquja in quitlaxichaquja, vel quichtecuja in acatl, vel ichtica quitetecuja, inic amo cuitlatzaianja in tlaxichtli: tzacupã in cõquetza, inic vel tilinjz, inic vel tzitzicaz.

Auh in ocõcencauhque: njmã ie ic cocoꝛtzovia, in jquac, yoan itzintlan, çan iciuhcã muchioa.

Auh in oiecauh, njmã ie ic tlacuitlalpilo, cecempoalli in mocuitlalpia: auh in otlacenquiz, njmã ie ic onnetecpanalo, onnevipanolo, oncempantioa in mocaoaz in vmpa icxitlan Vitzilobuchtli, vncan concentecpichoa: auh in õmonamanato, njmã ic vivilo.

Auh inic navilhuitl, mjtoaia, calpãnemjtilo, ixquich tlacatl momjtiaia intechachan, çan iuhquj inic neaviltilo, tel ic neiciecoloia, ic nemamachtiloia: ce veca quioalquetzaia metl, quimjmjna, vncan neci in aquiçque vel quimaiavi, in vel momaimati, in vellamjna.

Auh inic macuililhuitl, çã mjtcaviaia in mjmjcque, quinchichiviliaia, mjtotonti, çeçemjztitl, no achitoton ic conococoꝛtzovia: auh in jtlaxichio, çan tlacotl: navi mjtl, no navi ocotl, concuitlalpia ica potonquj, impã contetema, in vncan toctitoque, mjmjoque: yoan ontetl tzopelic tamalli, contetema, vncan cemjlhujtia: auh in ie oncalaquj tonatiuh, njman ie ic quiçtlatlatilia, in çan ie no vncan: vncan conchcavia:

[If the captive was] a man, he burned

[196] [415] has streamers, and his cloak, and his breech clout, and all the things he had received, and his water gourd. All these he burned.

[462] [283] [286] And a woman burned all her womanly array—her basket, her spindle whorl, her chalk, her spinning bowl, her warping frame, her cane stalks, her batten, her heddle, her divided cord which held [up the textile], her waist band, and her weaving stick, and her thorns, and her skeins, her shuttle, and her measuring stick.[7] All these she burned herself.

Of these of which they disposed in this wise, it was said that they would be needed where they were going, when they went; when they died, there [these things] would await them.

And when it dawned, all were adorned and arrayed. They put upon them their paper vestments, in which they were to die. When they had adorned them, then they were taken where they were to die. Two escorts led them; they went to take them up, and, lest they faint, laid hold of them. And two [escorts] were to bring [the bodies] down; they went [262] to bring them down when they died, and a flag-bearer went bearing a flag. And two escorted each woman. They did likewise when they took each of the ceremonially bathed captives.

And when they had brought them [there], four captives to be slain went ahead. At the landing at

yoan inezcli, yoā in quezquj itlaçevil, yoā inuxcō nuchi qujxlatia.

Auh in cioatl, nuchi qujxlatia in jnqujch icioatlaquj: in jtzma in jmalac, in jtiçauh, in jtzaoalcuz, in jtzaxcaz, in jxtlauh, in jxotzopaz, in jtoçac, in jmecamaxal, incanaia, yoā itzopaia, yoan ivitz, yoan iquatzon, iziouh, yoan yioctacauh: nuchi qujxlatia inoma.

Injc iuh qujchioa y, qujlmach vmpa inech monequjz in vmpa ianque, in iquac mjquiz vmpa qujoalchiaz.

Auh in otlatviz, mec tecōcoualo, techichioalo, qujmonaaquja in amatlaqujxtl, in jpan mjquiquje: in oquimōchichinhque, mec tevico in vmpa mjquiquc, qujnvica in teanque, vmentin qujxtlecavinque, in macana çotlaoa, qujnxitzquiquque: yoā vmētin tetemovjzque, in qujnoaltemoviaque, in jquac onmjcque: yoan ce panoa, in qujvicatiuh panjtl: yoan vmentin, teixamjque cioa: çan nuchivi in qujnvivica, cecenme tlaxtilti.

Auh in oquimaxtiique: iacattivi in mamalti mjquj navintin: apetlac in qujmjilpilia imjcxi yoā inma:

7. These weaving implements have been tentatively identified with the assistance of Dr. Gladys A. Reichard, Barnard College, Columbia University, N. Y., and Dr. Bertha P. Dutton, School of American Research, Santa Fe. The accompanying drawings of weaving and weaving implements are from Books VIII and X, after Paso y Troncoso.

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—After Paso y Troncoso

72-74. Women's array—cuipilli, enredi (Chapter 15). 75. Weaving and spinning equipment (Chapter 16). 76. Laying plans for war (Chapter 17). 77. The ruler's war array (Chapter 17). 78. Priests and warriors in battle array (Chapter 17).

[p. 36(I)]

[p. 36(H) is blank]

11:Diaz T,H-5 (1519-1520) 1910
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that it contained, and at the good order and control that was maintained, for we had never seen such a thing before. The chieftains who accompanied us acted as guides. Each kind of merchandise was kept by itself and had its fixed place marked out. Let us begin with the dealers in gold, silver, and precious stones, feathers, mantles, and embroidered goods. Then there were other wares consisting of Indian slaves both men and women; and I say that they bring as many of them to that great market for sale as the Portuguese bring negroes from Guinea; and they brought them along tied to long poles, with collars round their necks so that they could not escape, and others they left free. Next there were other traders who sold great pieces of cloth and cotton, and articles of twisted thread, and there were *cacahuateros* who sold cacao. In this way one could see every sort of merchandise that is to be found in the whole of New Spain, placed in arrangement in the same manner as they do in my own country, which is Medina del Campo, where they hold the fairs, where each line of booths has its particular kind of merchandise, and so it is in this great market. There were those who sold cloths of henequen and ropes and the *cotaras*[1] with which they are shod, which are made from the same plant, and sweet cooked roots, and other tubers which they get from this plant, all were kept in one part of the market in the place assigned to them. In another part there were skins of tigers and lions, of otters and jackals, deer and other animals and badgers and mountain cats, some tanned and others untanned, and other classes of merchandise.

Let us go on and speak of those who sold beans and sage and other vegetables and herbs in another part, and to those who sold fowls, cocks with wattles, rabbits, hares,

[1] Sandals.